On the evening of Thursday, Sept. 27, 2018 the Race and Pedagogy National Conference began with a ceremony from the Canoe family of the Puyallup tribe. Adults and children performed a song to commence the conference. They danced through the aisles as drums played, finally gathering on stage. After a series of opening comments by Professor Dexter Gordon, President Crawford, Chaplain Dave Wright and Tacoma mayor Victoria Woodards and a musical interlude from The Tacoma Refugee Choir, the keynote began.

“My goal as a local and national leader is to destroy historical trauma one generation at a time,” Brian Cladoosby, the keynote speaker, said. Attendees of the conference gathered at the Fieldhouse to begin the project of “Radically Re-Imagining the Project of Justice,” the main theme of the conference.

Cladoosby is the chairman of the Swinomish Indian Tribal Community and formerly served as the president of the National Congress of American Indians. Cladoosby advocates for Native communities nationwide, publicizing the trauma of Native people's experiences and speaking against oppression.

Cladoosby began his speech by discussing the whitewashed history of the United States and the failure of schools to teach a full history that represents all groups. Cladoosby also spoke out against Columbus Day, saying that it should be remembered as a tragic day, one that represents genocide.

Most of Cladoosby's speech was centered around trauma: that of genocide and colonization, Native boarding schools and the effects of abuse and addiction. Cladoosby expressed his mission to end generational trauma caused by the mental and physical tolls of oppression. He spoke about his personal experiences with alcoholism and drugs, a problem that deeply affects Native American communities.

Cladoosby attributed some of the strife facing Native American people to the boarding schools that the children were once forced to attend. He referred to the students of the schools as “prisoners of war” and called the boarding schools “internment camps.” He went on to say that the boarding school system damaged Native American communities in a long-lasting way. He said that education was formerly the problem but is now the solution. “It’s ironic that education caused historical trauma ... It’s ironic that education destroys historical trauma,” Cladoosby said.

Throughout his speech, Cladoosby reinforced the importance of education, the necessity of teaching a history that is not dominated by a white Eurocentric perspective. He ended his speech by giving advice: “One thing you can do is advocate for real history taught in schools,” he said.

On Friday morning, Sept. 28, the iconic Kendrick Lamar lyric and the title of Jeff Chang’s most recent book, “We Gon’ Be Alright,” was projected onto the screens in the Memorial Fieldhouse. Chang began his keynote speech by discussing if we, as a nation, would be alright. Candid with the audience, Chang described the difficulty of talking about a book titled “We Gon’ Be Alright” when “every day, especially this week, they seem to bring us new evidence that things are not.” He proudly talked about his own family and the fact that both his daughters are drug and alcohol-free. He reiterated that ending trauma means working intergenerationally.

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Photo credit to Jeremy Keith Villaluz.

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(Continued on page 2...)

Photo credit to Jeremy Keith Villaluz.
Keynote speakers at the Conference make an impact

(Continued from page 1…)

“Most of the song is about struggle! But then you get to the chorus, right, and against all odds, the chorus is optimistic. It’s a leap of faith, it’s a leap of imagination and it’s a reminder that the power of our imagination can outlast the thoughts of darkness and take us to a brighter day,” he said.

“We’re in the era of the culture wars, a struggle over competing narratives,” Chang said. He summarized this struggle into two conflicting narratives of America: the story of an America in decline, in need of restoration, and the story of an America that is still trying to be born, that we are trying to bring to life.

Chang went on to discuss the renegotiation of the U.S., asking the audience, “How do we rupture the narratives that contain us and divide us and further the inequality between us?” He highlighted housing segregation and displacement, school segregation, and the expansion of cultural inequity, insisting the only opportunity for progress was to develop a collective imagination for change.

Jarrett began the conversation by answering the question, “How do you characterize this political moment in the United States?” She shared mixed sentiments, saying, “I think the political moment is very deflated she had felt as the results came in. She told the audience that she had considered stepping aside.”

Angelique Petterson expressed the freedom she felt during the conference: “It’s nice to be with people who get it, who understand that through work we can make a difference.” Jarrett added, “I went on to talk about the inevitability of politics that come with change and what we can do to ensure positive changes in the future. Her primary focus? Jarrett wants to change the political moment in the United States?” She shared mixed sentiments, saying, “I think the political moment is very deflated she had felt as the results came in. She told the audience that she had considered stepping aside.”

Jarrett addressed the audience, which was made up of various age groups, but paid special attention to the youth present. She acknowledged the popular sentiment that one’s vote does not matter, arguing that “your vote gives you voice; your voice gives you power.”

Jarrett highlighted the recent confrontation between Arizona senator Jeff Flake and two women who were survivors of sexual assault and shared their stories with Flake, leading attention to the youth present. She acknowledged the popular sentiment that one’s vote does not matter, arguing that “your vote gives you voice; your voice gives you power.”

She touched on a variety of pressing issues throughout the conversation, including voter participation, prison reform, the Black Lives Matter movement, Judge Kavanaugh, #MeToo and It’s On Us.

Two of the founders of the Black Lives Matter movement, Alicia Garza and Patrisse Cullors, gave their keynote speech to a crowded audience. They spoke separately, each touching on different elements of the Black Lives Matter movement. People lined up outside of Puget Sound’s Memorial Fieldhouse early on September 29 to listen to the 2018 Race and Pedagogy Conference’s final keynote.

Cullors began by acknowledging the difficulty of the weekend. Understanding the emotional burden of the Kavanaugh hearings created a safe space for her audience. “We believe you,” she said, giving a moment to sexual assault survivors. The room felt heavy. Cullors focused on the creation of Black Lives Matter (BLM). She recalled learning about the death of Trayvon Martin and how his murder pushed the movement into existence. She consistently reinforced that the movement began with people. Personal relationships and passion started the movement, not social media.

Cullors also spoke about the 2016 presidential election, discussing how depressed and deflated she had felt as the results came in. She told the audience that she had considered moving, leaving the United States for Canada, but in the end stayed to pursue justice. “I want to say my 2 ½ year old what it looks like to commit to the fight,” she said.

Cullors talked about the omnipresence of the movement: “It was not a national conversation; it was actually a global conversation,” she said. “Black Lives Matter is about all black lives.”

Her statements received massive coverage from a passionate and vocal audience.

“We should commit ourselves to a radical vision,” Cullors said, before handing the microphone off to Alicia Garza. While Cullors focused on the origins and the personal history behind BLM, Garza talked about power and the challenges that people face in changing systems of oppression.

“Power does not want us to be powerful,” Garza said early in her speech. She conveyed the need for a shift in power, to change how systems of power operate completely. She focused on the importance of incorporating diversity in politics, but having this diversity represent a shift in power.

“It’s not enough to be black and in a seat,” she said. “It is fundamentally about disrupting the systems that feed off of Black Lives.”

Garza ended with the idea that engaging in these movements must happen. It is not enough to be participating online, movements require real action. “This is my plea to you … we want you to engage with us critically,” Garza said. “My plea to you today is to engage in substance, not symbolism. I don’t want you to be weary. I want to be your co-conspirator.

When prompted about what stood out in the Black Lives Matter keynote, Maija Petterson highlighted their ideas about power: “I think that her message on power, how we look at power and who has power impacted me.”

Maija and Angelique Petterson are from a politically conservative area of Colorado, so Angelique Petterson expressed the freedom she felt during the conference: “It’s nice to be able to talk openly and not feel nervous about the implications of my opinions,” she said.

Maija Petterson added that she liked the conference because it inspires action: “It’s easy to shut down because of what’s happening, but this conference is a way to remind myself to be powerful and that good things do happen; this struggle is something we need to go through.”

She said, “It’s a way to remind myself later to be politically active, and not just to sit back.”

This is an ASUPS Media Publication

SECURITY UPDATES

The following is a summary of incidents reported to Security Services occurring on campus between September 25, 2018 and October 19, 2018:

- There were two incidents reported involving the theft of property from vehicles. In both cases, the vehicles were left unsecured.

- Security responded to one report of a stolen bicycle. The bicycle had been secured with a cable lock.

- Crime prevention is a community responsibility. Please do your part to keep the campus safe. Security staff are on duty 24/7 and are available to assist you. Always report suspicious activity immediately to Security Services (253.879.3313). Be mindful of your safety and security by using our 24-hour/365-day escort program and by keeping belongings secured. The use of a U-bolt style lock to secure bicycles is highly recommended. Register your vehicle for free with 529 Garage by visiting our website. Do not leave valuables in your vehicle. All vehicles parked on campus must be registered with Security Services. Contact a member of our team if you have questions or concerns.

The Trail is an independent, student-run organization funded by ASUPS. The Trail seeks to produce a credible weekly newspaper that serves as a comprehensive source of information relevant to its readership. The Trail acts as an archival record for the university, serves as a link between University of Puget Sound and the greater Tacoma community and provides an open forum for student expression and discourse.

Visit trail.pugetsound.edu for the full mission statement.
The next event was the performance of “Hands Up, Monologues in the Wake of Police Shootings.” The audience listened to monologues about racially motivated police brutality. The first speaker talked about one man’s experience in changing his demeanor to not be targeted. The second speaker asked the audience to keep their hands raised up throughout the duration of the speech. He also led ‘don’t shoot,” which emerged following the police shooting of Mike Brown.

“Time and time again, keeping our hands held up hasn’t gotten us treated how humans should be treated,” the second speaker said.

At the end of the monologues, the audience was invited to text in how they felt after seeing the performances. A word cloud was projected and updated in real-time as the audience sent in their responses. The cloud included words such as “empowered,” “awakened,” “shock,” “drained,” “anger,” “empathy,” “clarity,” “guilty,” “enraged,” and many more. A microphone was also passed around for students to share their responses to the monologues. Students said that they felt emotional and impacted.

After lunch, activist Zyahna Bryant spoke on ways to support anti-racist movements. Bryant has received media attention for her activism in recent years, especially regarding the violence in Charlottesville.

As a high school freshman, Bryant wrote the petition calling to rename Lee Park and remove a statue of its Confederate namesake. The City Council voted to remove the statue in spring of 2017. In the summer of 2017, hundreds of “alt-righters” took part in a rally to protest the removal of the statues. The rally turned violent, resulting in the death of counter-protester Heather Heyer.

At the Summit, Bryant encouraged the audience to get involved in community organizing. She emphasized that public protest was not the only way to do this. The second part of the event broke the audience into groups for discussion and art. Some groups discussed questions with Youth Summit leaders. They talked about questions such as, “What does injustice mean to you?” or “Think about something that has made a great impression on you— anything that brought out strong thoughts or feelings.”

Community members led discussions for the other groups. Norma Ramirez, a local citizen and retired Puget Sound teacher who worked specifically with immigrant families, led one group discussion. She shared her experiences of understanding her racial identity growing up, and asked the students how they had seen racism in their lives.

These groups included students from a variety of high schools and middle schools, allowing for multiple perspectives to be heard. The student led to community members’ stories of injustice and shared their own experiences of seeing racism and prejudice in their schools and daily lives.

Other students worked in groups led by University of Puget Sound art facilitators to create a collaborative painting project. Each group worked on individual sections of a painting that was put together in the end, pictured to the left.

Overall, the Youth Summit seemed to impact many of the students who attended. They listened to accounts of racism and injustice and were invited to share their own stories. Throughout the Summit, students were invited to respond to racial injustice critically and creatively and to express their experiences in different ways.
Don't touch our hair.

By Isaac Sims-Foster

La st semester, the Black Student Union held an event titled “Uncensored.” The idea was that a few members, including myself, would sit on a panel and be addressed anonymously and live questions before an audience of our peers and teachers with the intent of shedding some light on the experiences of being black on campus.

We received enough questions to host an hour-long panel. Points of interest ranged from academia and Eurocentric teaching to activism and white saviorism — but the question that affected us the most black members of the panel, was simple: “Why can't we (white people) touch your hair?”

The answer, unanimously, was and is, “because it’s not yours.” And that remains relevant, especially with the Race and Pedagogy National Conference on campus last weekend.

But in deeper response to the question of why white people can’t touch a black person’s hair, I pose three critical questions that only the black person can answer. Under what circumstances do you want to touch it? Would you want someone touching your hair? And why do you want to touch ours?

For example, during consensual intimate cuddling or sex, it’s not usually off-limits to put your hands all over someone’s body, and that rule doesn’t change if you’re having sex with a black person (I hope). Another circumstance would be in childcare, usually off-limits to put your hands all over someone’s body, and that rule doesn’t change if you’re a child. The thing one thing you need in order to touch a black person’s hair is permission.

But that loose rule of permission doesn’t dig quite as deep as it needs to, so I ask if you, as a white person, would want someone touching your hair without permission? The answer is usually no, and for good reason: hair care. Black hair is extremely diverse and complex, and many people enjoy it.

Black hair is a pivotal part of black identity; it is a means of self-expression, and so much more. Black hair is a means of self-expression, and so much more. Black hair is a means of self-expression, and so much more.

From Hill to Blasey-Ford:
Believing the victim

By Bailey Gamel

Over the past two weeks, we have watched as Dr. Christine Blasey Ford bravely came forward to discuss sexual assault allegations she has made against Supreme Court nominee Brett Kavanaugh. The way she has been treated during testimony, by the press and by President Trump, is deplorable and painful to watch. This testimony is far too similar to the testimony provided during the Hill-Thomas hearings in 1991.

When Clarence Thomas was nominated to the Supreme Court in 1991, Anita Hill, one of his assistants at the Department of Education and the U.S. Equal Employment Opportunity Commission, bravely came forward with allegations of sexual harassment against Thomas. She was vilified for doing so. The treatment both she and Dr. Ford have received speaks to a larger societal problem of addressing powerful men’s abuse.

Both women faced scrutiny and doubt on their stories. This narrative is entirely too common for other survivors. The blame is placed on survivors and not the abusers. This is especially prevalent in situations where powerful, well-known men have been accused. Whether it be Supreme Court nominees, entertainers (Bill Cosby, anyone?) or even the President of the United States, men hold a place of privilege that allows them to get away with this behavior.

We must not overlook the way in which intersecting identities come into play in sexual and gender-based violence. People of color, especially those who are female-identifying, face increased rates of sexual or gender-based violence. The power structures and institutionalized racism that permeate our society make it more difficult for women of color to come forward and receive equal treatment in the justice system. The barriers that prevent women from reporting their abuse are compounded by race when a woman of color is assaulted.

I would truly like to believe that we are in a better place as a society as we were during the Hill-Thomas hearings, but the fact of the matter is that we are not. The Kavanaugh hearings are evidence of this.

For all of us this week who have been watching the hearing, not knowing what we can do, here are some ideas. First of all, we need to listen to survivors and believe them. Be a source of support for those around you. We also need to create a larger social change. We need to change the way we speak about sexual and gender-based violence. We must shift away from trying to put blame on anyone (or anything) other than the perpetrator. When we see problematic behavior, we have to call it out.

I know that these past few weeks have been difficult for survivors and so to all of you I say: I believe you. I am sorry that we, as a society, are still so behind. I am sorry that we still call into question what a survivor did that caused them to be attacked. I believe you.

To anyone who has been affected by sexual or gender-based violence that has been worsened this past week, please keep in mind the resources that exist for you. On campus we have Peer Allies and Campus Heath and Wellness Services. Please reach out if you need help.

With time and hard work, we can create a better society. Let’s all work together to end sexual and gender-based violence.

Orvin Hatch and Brett Kavanaugh pictured on July 11.
When the Race and Pedagogy Conference hosted "The Sex Talk You Never Had and the Disparities It Created," everything was up for discussion. We talked about double-sided dildos, masturbation, anilingus and even urine.

Lance Rivera-Toledo held the discussion and looked forward to disrupting the status quo in his audience. At the prevention and health conference, the Pierce County AIDS Foundation (PCAF), Rivera-Toledo told us not to be afraid. He had three goals for his talk: for us to learn how to prevent HIV, accept those living with HIV and understand what HIV is.

HIV, or Human Immunodeficiency Virus, is slow-growing and hard to track. Rivera-Toledo made it clear from the beginning that HIV is not something you can get by breathing the same air as someone with the virus. There is no risk of getting anything by the virus by sharing utensils, eating on your own or having sex with an unaffected person. The only way you can get HIV is if one of the five transmissible fluids — blood, semen, vaginal fluid, rectal fluid and breast milk — gets into your bloodstream. Things like sweat, saliva, tears, urine and feces cannot transmit HIV.

Rivera-Toledo informed the room that those who share their identity as a gay man share the high risk of receiving HIV. He said this was because of the inherent racism in sex education and a result of the stigma that is created from the lack of interest in Rivera-Toledo, trans women of color have a high risk of contracting HIV and should use lube in order to be as safe and comfortable as possible. Dildos and other sex toys have a lower risk of transmitting anything as long as they are cleaned between uses.

If you can't be 100 percent sure about your sex partner's status, you should use a barrier method.

Part of the reason anal sex is at a higher risk than activities like French kissing is because of the inherent risk in sex education and a result of the stigma that is created from the lack of interest in Rivera-Toledo, trans women of color. Anal sex isn't built on any medical reasoning. The stigma surrounding anal sex is that it poses the highest risk to getting HIV if one partner has it. The person receiving is always at higher risk, but using a form of protection such as internal and external condoms helps protect both partners.

Some prevention methods include:
- Using a form of one of the transmissible fluids very quickly in order for you to be in danger.
- Barrier method as they are cleaned between uses.
- The only reason these activities have any risk at all is because there could be cuts in your mouth. HIV can't live outside the body for longer than a few minutes and has to get into your bloodstream to exist. Things like sweat, saliva, tears, urine and feces cannot transmit HIV.
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Radical female educators revolutionize how we learn

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By Bennett Johnson

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A panel titled “Immigration, Advocacy, Activism and the Northwest Detention Center” used the Race and Pedagogy National Conference (RPNC) to discuss a human rights issue hidden in Tacoma’s own backyard.

The panel featured Chris Stanislawski, Amanda Diaz and Robin Jacobson. John Lear, head of the Puget Sound history department and creator of the Latin American studies program, organized the panel to incorporate issues of immigration and detention into the RPNC dialogue.

“This year it seemed particularly important given the context of the criminalization of Latin populations, the border and the country in general to detain undocumented immigrants,” Lear said on announced issues.

The detention center lies in stark contrast to the city’s title as “the city of destiny.” Lear pointed out in his introduction of the panel.

The contrast echoes darker elements of Tacoma’s past such as the Tacoma Method, the expulsion of Chinese citizens.

“We have been known for this mixed destiny for a long time,” Lear said.

The panel provided an opportunity for insightful discussion on Tacoma’s destiny now and in the future.

Moderated by Lear, the panel was given 10 minutes to discuss their work involving the local Northwest Detention Center.

Chris Stanislawski, the senior staff attorney for the Tacoma office of legal advocacy group Northwest Immigrants Rights Project (NIRP), began.

Stanislawski spoke on his experience as a legal advocate for those imprisoned in the detention center.

“I spend pretty much every day in the detention center … talking to people who are locked up — locked up in cages, honestly. … It has become something I have become accustomed to — seeing people in jumpsuits again, thin, yellow. … It is a way of life that I have become accustomed to — seeing people in jumpsuits that have a lot of different stories. People that have a lot of experience, and I get to go home at the end of the day. My clients don’t. My clients are kept locked up in cages,” Stanislawski said.

As Stanislawski passed the microphone to the next speaker, recent Puget Sound graduate Amanda Diaz, the audience was clearly excited.

Diaz was the student body president, as well as the founder and president of both Advocates for Detained Voices and Latinx Unidos.

Diaz is currently a paralegal at an immigration law firm, working primarily with victims of domestic violence.

“Immigrants are automatically criminalized when they come to the United States,” Diaz said. Diaz spoke of her experience as the daughter of two immigrants and the opportunity she feels she holds as a citizen.

“I feel like my entire life I was like, ‘I’m so passionate about immigration and I’m going to be a lawyer and I can give back to my community’ and all these amazing things that I still want to do, but I feel like I have been censored in a negative way by my experience as a paralegal. Primarily because I feel like I am one cog in a machine that is so inequitable and so f—ing racist,” she said.

Diaz’s sentiment was shared by the other speakers, especially Stanislawski, who shared the helplessness they often feel in their work.

The third panelist was Robin Jacobson, head of the Puget Sound Politics department and long-term volunteer for Advocates for Immigrants in Detention Northwest (A.I.D Northwest).

“A.I.D Northwest is involved in providing radical hospitality in order to transform and create a more inclusive community both here in Tacoma and broadly,” Jacobson said.

Jacobson shared several experiences of housing people after their release from the detention center, noting that she keeps in touch with several of them.

For the second half of the event, Lear opened the panel up to questions and comments from the audience.

The questions pointed to the audience’s confusion in how to get involved. Diaz shared her advice in response.

“Everyone has an opportunity to do something about this issue and I think we don’t have an awareness because we don’t get to go there and we feel really powerless. … I think it’s really important that everyone realizes the privilege they have of being able to get opportunities that we each have to try and make changes. … You need to do your own investigation, your own research and your own knowledge searching,” Diaz said.

Mount Tahoma High School counselor Bernice Whitley, an audience member, shared her experience.

“Immigration is an everyone issue,” Whitley said as the event started. In an interview after the panel, Whitley shared that she attended the conference to become a better resource for her students. Whitley also shared her experience as an African immigrant to Virginia in contrast to the experiences of immigrants who are from other countries.

“I don’t understand what it’s like to have your culture taken away from you. … I’ve never had one there but to put myself out there to be a support as close family or distant family,” Whitley said.

“I think it is one of the most important issues of our time. I think it is the abolitionist movement … the civil rights movement of our time,” Lear said of the immigrant rights and anti-detention movement.

Friday began with a speech by Provost Dr. Kristine Bartanen. Bartanen strongly advocated for keeping an open mind throughout the RPNC and to “see each other’s true humanity.”

Her speech highlighted the dangers of traditional whitewashed narratives of U.S. history and the need to reeducate Americans on the relationship between indigenous groups and American society.

“There is much that we get wrong,” Cladoosby said. “My goal as a leader is to destroy historical trauma in our communities one generation at a time.”

His speech highlighted the importance of tribal sovereignty and what that means in a contemporary context.

“Our people are recovering, are healing and their health is being restored through our culture. And that’s how we succeed.”

The concern for accurate representations of indigenous groups is shared by University of Puget Sound professors.

“All of us have gone through processes where we get misuedicated,” Dean of the School of Education Dr. Amy Ryken said. “We need to engage in a process of unlearning and relearning.”

The state of Washington has helped to set the precedent for disrupting the narrative we don’t want to cede. In 2005, the state introduced the “Since Time Immemorial” program, which partners with 29 federally recognized tribes to integrate tribal perspectives into K-12 social studies curricula.

Similarly, Evergreen State College, Pacific Lutheran University (PLU), University of Washington Tacoma and University of Washington Seattle all have academic programs dedicated solely to Indigenous and Native American studies.

According to the PLU website, the purpose of their Native American and Indigenous studies program is to “enter a collaborative learning space in which Indigenous ways of knowing and the academic system meet.”

These programs are an interesting comparison to the “Since Time Immemorial” program that indigenous groups compete to get a foothold in the academic system. Puget Sound history professor Doug Sackman.

Establishing academic programs dedicated specifically to indigenous groups brings attention to the historical silence that has surrounded indigenous people in Washington.

The visibility of indigeneity at the RPNC suggests increasing visibility of indigenous groups in discussions of race and identity. Expanding curriculum options that include indigenous histories may help to re-educate students and educators on the difficult topic of indigenous history.
Students ignite discussion at RPNC poster sessions

By Maddy Salmon

This year, the Poster Sessions at the Race and Pedagogy National Conference (RPNC) featured a total of 23 presentations from high school, undergraduate and graduate students. These students represented University of Puget Sound and other in-state and out-of-state schools as they presented their ideas on issues such as discrimination, gentrification and the role of community gardens.

Among these presenters were two Puget Sound students, senior Tessa Samuels and junior Eva Calhoun. White Samuels and Rasmussen researched different topics, their findings conveyed similar themes of privilege and classism, indicative of the basis of the conference as a whole.

Having been inspired by experiences of their own, Samuels, working with the International Rescue Committee (IRC) and Rasmussen participating in local hearings for refugee planning, they both passionately view their research as essential components of the RPNC discussion.

"I wrote my thesis my junior year on some of the major struggles that refugees face by hegemonic narrative … and this summer … I worked with the IRC, so I did research on segmented assimilation in a specific refugee community," Samuels said.

"It usually happens because a child is in a school environment, which is … a place to learn the culture faster than where the parents are working," she said.

"But it also comes with kids who are looking to be accepted by their peers, and parents who are really holding on to the identity of their culture of origin … their language of origin and their traditions of origin." The focus of her research was on this trend of segmented assimilation in refugee families as well as the extreme publicity of refugees in recent years.

"It's become such a glorified topic in the media and I've done a lot of research on immigration policy and what's going on under the Trump administration and also under the Obama administration … so I was like, 'What can I do to help this?'" she said.

"So I started volunteering with the International Rescue Committee, which is the largest resettlement agency, and I was just so inspired by the people that worked there," she said.

Samuels' research also looked into how refugees are perceived differently than immigrants, and how the discrimination that occurs in the political and social actions of providing selective aid.

Similarly, Rasmussen's work touched upon discrimination and classism, but in an environmental sense instead.

"I was really interested in the conventional wisdom that green and clean spaces are synonymous with the upper, privileged, white users. This kind of manifests itself in two different ways," Rasmussen said. "The first is the siting of contaminating facilities is disproportionately placed in communities of low income and racial minorities, with race being the strongest indicator of how contaminated an area's going to be. The second … is environmental gentrification. That's when projects occur in communities, such as cleaning up contamination, putting in community gardens, or putting solar panels on buildings, and that raising the property values and displacing the community members already there." Rasmussen focused her research on Tacoma specifically, referring to published research on other superfund sites for guidance and structure.

She also conducted interviews with community members and those involved in development to gain a more complete perspective on the issue and its future.

"I think sustainable redevelopment is something that needs a lot of work done," she said.

"I could see myself working with local cities in how they are going to develop their cities, being affordable housing, looking into zoning regulations to protect communities … and just trying to find ways to battle gentrification in general and environmental gentrification specifically," she said.

While Samuels and Rasmussen were just two of many presenters, the commitment to their work and the main discussion points extracted from their projects were characteristic of the Poster Sessions in their entirety.

Students dedicated significant time and effort to address these issues from unique yet relevant angles. Attendees were intrigued and engaged as they listened to different presentations.

"This is research that you don't really hear about and so it's important that you are learning," attendee Ariana Cooks said. "It's necessary for everyone of different races and different backgrounds to come together and talk about it. Let's see this work that's happening." Other attendees, like high-school teacher and SARPI club member Mhari Harris, knew students presenting at a session.

SARPI club committed to continuing conference conversations

By Maddy Campbell

Everyone on campus felt the energy of the Race and Pedagogy National Conference last weekend, but as we get further from the conference, that energy is dying out. The Student Association for the Race and Pedagogy Institute (SARPI) club exists to keep the conversations from the conference throughout the school year. SARPI began last semester as a small group of students planning for the Race and Pedagogy Institute (RPI) conference, but their goal is shifting this year to bringing students together in the topics of race, education, and activism.

The leadership team of RPI saw a need for the club on campus because they wanted student involvement in the conference to be sustainable during the years when the conference is on campus. Seniors Kary Calhoun and Maya Fliter-Martinez and juniors Sohi Loya-Lara, Mara Henderson and Sarah Walling-Bell co-founded the club last year. The club has since gained increasing support from communities both on and off campus.

The co-founders currently make up the club's leadership team. Calhoun is the president of SARPI and Fliter-Martinez is the vice-president. Loya-Lara is the secretary, Walling-Bell is the treasurer, and Henderson is the club's Discord Coordinator. Right now, the club has about 15 total members that regularly participate, but as they expand their efforts, they're hoping to get more people to join.

This year, the involvement with the RPI conference can be seen in the Youth Summit, a three-hour event that aimed to engage high school and middle school students in topics of the conference.

"We've called it the Youth Summit but it's also been a sort of a youth rally," Calhoun said.

"The event consisted of powerful performances and interactive discussions, such as a haka line demonstration, a traditional Maori war dance, and monologue performances containing themes of police brutality and racial injustice," Calhoun said.

"The Youth Summit was put on by the RPI conference, but this year the students of SARPI took on the task of organizing the event. With the help of community members and a few high schoolers, the SARPI club put together the format and schedule of the Youth Summit, and brought together people who would engage the audience in an energizing way."

"We're really hoping that students will have these conversations and walk away with a sense of empowerment and understanding that their voice means a lot and they can use it," Calhoun said.

After the RPI conference, however, the club's job is shifting to engaging the University of Puget Sound campus community more. They held their first event as a club on Monday, Oct. 1, where they brought in student activist Zyahnna Bryant from Charlottesville High School to lead a conversation about how to engage in activism and education.

"We really wanted to bring RPI into the students' threshold and get them to engage with these topics outside of the conference we're having every four years," Calhoun said. "It's really a place where students can get engaged with topics of race and pedagogy, and then continue the mission outside the big conference." The club has incredible value on this campus for continuing these topics of discussion past the conference, and showing these issues as relevant in the individual lives of students. Calhoun talked about the relevance of maintaining awareness of these issues in regards to the location of the university and the surrounding community.

"We need to be making sure that we're respecting the community that we're a part of and giving back in ways that isn't just community service; we need to make sure that we're giving back in terms of knowledge and understanding how to navigate these spaces," she said.

Although there are programs and departments that bring these topics to the classroom, they can't educate students all the time. The SARPI club bridges that gap that students may have in knowledge and understanding of issues of race and pedagogy.

"The SARPI club has a need on this campus to bridge that space: the space in between the conferences, the space between the lack of knowledge and understanding," Calhoun said.

Starting next week, the club will have regular meetings in which they encourage any and all individuals on campus to come engage with these topics and bridge the gap. These meetings will happen on Wednesdays at 5 p.m. in the Student Diversity Center.
Race and Pedagogy National Conference dives into sports culture

By Keely Coxwell

The room was packed for the Athletics, Justice, and Race concurrent panel for the Race and Pedagogy Institute on Sept. 28. Attendees quickly filled up the seats, then took up the rest of the space by sitting on the floor of the classroom in McIntyre.

The panel was made up of seven current and past students of color who played sports while at the University of Puget Sound. History professor Andrew Gomez moderated the panel. Gomez's first question was about the panelists’ initial reaction to arriving to campus.

"The University of Puget Sound was not a shock to me. I was used to being the only black athlete on my team from high school, and I felt like I could speak up in the athletic community," Serwaah Fordjour '11 said. A majority of the panelists had a similar response as Fordjour.

"I would sit in the back of the class and look around and think, 'I'm the only one in here; this is crazy,'" Rashad Norris '99 said. "I was not ready for this, I was not ready for it mentally, socially, emotionally. The basketball team was cool but it was tough. I was told that the only reason I way there was because of affirmative action and I said, 'No, I'm better at shooting than you and that's why.'"

"I am from Hawaii. It was a melting pot, it was beautiful, but that ended the moment I stepped off the plane and it was horrible," Mele Hunter '01 said. "My dad pulled me aside and gave me the talk, the 'Some people will see you as black, as white or as nothing at all' talk. My impression is that it was jarring and the hardest four years of my life but the BSU felt good.'" The BSU is the Black Student Union at Puget Sound.

Jeremiah Hobbs '19 made a point that many other panelists agreed with.

"I noticed there are lots of expectations on campus to be a certain way as a black person so it feels like you have to represent the whole race because there are so few of us," Hobbs said. "Gomez's second question addressed the fact that the campus is seen as a place of activism. "I was in the workplace for 44 years and my experience with discrimination and racism is that it is done on an individual level to you. It was one person doing that to me or trying to prevent me from achieving something," Edward Horn '70 said. "My mom told me that I can do anything and not to let anyone tell me that I can't do something."

Many of the panelists discussed the value of the BSU.

"When I was here the BSU was very active, we were loud and it made others on campus feel uncomfortable even though we were just planning movie screenings and things like that," Hunter said. "There was the n-word written on things so we organized panels like this one to address that."

"BSU gave us a place to have real conversations where we didn't have to whisper," Norris said. "Something that I think is important always is having a safe space where people can go and say whatever we want in a space where we can't normally do that. The biggest thing we do as a BSU is to have a safe space and be ourselves," Todd Blakely '19 said.

"I think right now our student-athletes don't have a lot of activism or strong voices and that needs to change," Mara Henderson '20 said. A person in the audience asked for advice for what she should do as her son is experiencing racism on another campus.

"The hardest thing in the world to tell our child is that is not the last time you will hear that," Hunter said. "That is what happened to them but it does not define you, it is not who you are."

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Fighting racial injustice on a national stage:  
Do your clothes, gender or race affect the game?  
By Keely Coxwell

It is news to no one that the sports we grow up loving are riddled with injustices and prejudice. However, conditions appear to be improving for those not afforded the same powers, and today we notice a tremendous culture shift in the efforts to fight and diminish these injustices in our everyday lives. The population wants change, so why is it that these institutions, which are fed off of popular demand, appear to be falling so far behind?

The sport of tennis is an incredibly unique situation in that the pay disparity between males and females is smaller than other sports, a title tennis doesn’t mind holding. With that being said it still isn’t good enough, a sentiment hurled into the spotlight early last month on Sept. 8 when Serena Williams and Naomi Osaka battled it out for the U.S. Open title.

The title match was littered with controversy about refereeing decisions, which resulted in Williams receiving three penalties, marred her chances of winning the title. Williams’ protests to the decisions completely dominated the news that day leaving the champion, Naomi Osaka, ignored. This speaks to a big problem.

Those in charge of distributing sports media to us prefer to show someone during a tough few minutes of their life than the actual sport itself. In late August Alize Cornet, a six time title holder, changed the direction of her shirt on the court. This happened in the wake of, yet another Serena Williams controversy in which she wore a body suit designed to prevent blood clots. When the French Open President was asked about the suit he stated, “It will no longer be accepted. One must respect the game and place.”

These incidents were broadcasted everywhere allowing all those who see to start voicing their opinion, with Australian comics depicting Williams in a racist fashion, and an infinite barrage of Twitter experts proclaiming the just rules of tennis. This behavior towards the women who play the sport, and make it a worthwhile watch, is bizarre to say the least.

Honoring a legend from the green and gold era during Homecoming and Parents Weekend

By Keely Coxwell

“The players loved playing for him,” the current head football coach Jeff Thomas said of Paul Wallrof. “They would do anything they could to get the win. They played for him, for each other, they just brought into the brand of Logger athletics.”

On Aug. 28, Paul “Big Wally” Wallrof passed away, according to the Tacoma News Tribune.

“He was a O line coach then head coach for two years. After that he was the assistant coach for a while,” Coach Thomas said. “He didn’t like the head coach title but still wanted to work with the guys.”

Following Wallrof’s passing, the football players’ helmets will have a new sticker to commemorate Coach Wallrof. “The sticker is green and gold with a PW for Paul Wallrof,” Coach Thomas said.

The green and gold color is a reference to the colors that the Athletic Department used when Wallrof was the coach. In 2005, Wallrof was inducted to the Hall of Fame after being a coach from 1966 to 1985, according to the University of Puget Sound website.

“You can measure coaches in two different ways. Big Wally had a 60 percent winning average as the head coach so he had the check for the best winning percentage of that time,” Coach Thomas said. “But you also have the legacy and the impact they had on players both in and out of schools. There are not many in Logger athletics that have had a deeper and longer impact on their players than Big Wally did.”

“Unfortunately his life ended,” Coach Tomas said, “But his legacy lives on.”
Student skips RPNC because she recycles

By Grizz's Toe

Junior Susie Johnson dreams herself a "steward of the environment," which inhibits her from engaging with other social justice issues. Her commitment to protecting the environment led her to believe that she does not need to attend the Race and Pedagogy National Conference (RPNC), which is free for all Puget Sound students and easily accessible.

"I've heard of racism," Johnson said, "but people don't understand how much emotional labor I go through every time I..." - Johnson paused as she held back tears — "Every time I see a piece of litter.

Johnson then explained the self-care regimen she participates in after a long day of recycling: "First I put my plastic-free bath bomb, from a local vendor in Olympia, in the bathtub, but I never fill the tub with water because I don't want to be wasteful," Johnson explained, "and then I go and sit in dry bathtubs, surrounded by bath bombs, but has never bathed.

"While my time in the bathtub is helpful, self-care isn't all about bathtubs and face masks. I can't always fight the good fight and sometimes I have to take a break," Johnson said.

When confronted about why she would not be attending the RPNC, Johnson said she would be too busy watering endangered Whitefish.

Johnson said. "I have my critics, but every radical does."

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"I don't think I ever need to go. I've never gone to SeaWorld, and if that's not activism, then I'm not sure what is," Johnson said.

If you want to reach Johnson, it will be challenging in the coming months. Next semester she is studying abroad in London, and plans to knit 3,000 beanies for the endangered Whitefish.

CHWS expanding its hours for white students after RPNC

In response to overwhelming need in the community, Counseling, Health and Wellness Services (CHWS) will recruit part-time staff and expand its hours in order to serve white students who were overwhelmed and emotional from the Race and Pedagogy National Conference (RPNC).

"It wasn't all about me," a tearful white student said as she entered CHWS for a counseling session. She was visibly shaken and asked to remain anonymous.

The increase in the availability of mental health services is a milestone moment for CHWS, which has long been unequipped to meet the large demand for counseling services on campus. According to Director of Psychiatric Services Brendalina Briggs, the sudden internal changes were inspired by the explosive emotional reaction of white students to the conference.

"When we saw the intensity of white students' reaction to the conference, we could not ignore it," Briggs said. "They mean it was literally impossible to ignore. The reactions were so loud that they demanded the attention of everyone in the room.

The decision to finally divert long-needed resources to CHWS (for a temporary two-week period until the patients forgot all about the conference) was widely applauded by the affected students. A few brave white students agreed to speak with The Flail about their reactions to the conference and their need for counseling services.

"After learning some new things at the conference, I just could not understand that no one else has experienced, a burden heavier than all burdens. A burden that can only be cured by a ski trip."

At this point, Laverick pulled out five lift tickets and an Aubh receipt to a mountain cabin with no policy against smoking weed. Four other white male Puget Sound students, wearing muted earth tones instead of their usual bright pastels (out of respect), approached Laverick and accepted the tickets. The five boys soberly climbed into a 2018 Subaru Outback and drove away.

Another white student, Ruth Gregorys, described the conference as an experience of alienation.

"When I spoke for the fourth time at a single Spotlight Session, it felt like people weren't really listening to me," she said.

In addition to providing more counseling hours, CHWS will also be implementing its new Heal Through the Arts initiative, beginning with assisting some white students in recording an acoustic version of Green Day's "Boulevard of Broken Dreams."

Questions from readers, answered

Get a question? The Combat Zone is here to help.

Q: No, I don't need a microphone, I can talk really loud.

No, no thank you. Hi. My name is Stephanie Anne Callaway. I am a junior (or "third year") at the University of Puget Sound, majoring in political science and minoring in business and communications studies. I have always had a lot of brothers in my family. Tommy was the small one, Cadon the fun one, Alex, well... Alex went away for a couple years. He was supposed to go to school to play ball, but things didn't quite work out for him. Earlier you mentioned what it was like to be a person of color in the United States, and that reminded me of being a girl. It was a harrowing experience. Ever since then I've used 15 plastic straws to seek revenge." Callaway said.

"I just can't find the time to think about all of these different issues," Johnson said. "When I have to engage with all of this negativity, my chakras don't align and I have to down 18 bottles of kombucha to get my inner light back up.”

Johnson said she adamantly supports the diversity measures the Puget Sound administration has taken. But upon further questioning, Johnson expounded that she was referring to the diversity of kombucha in the Diner.

Thompson suggested that if Johnson sampled each of the Diner's diverse kombucha brands before the next RPNC then she should be able to handle the stress.

"I don't think I ever need to go. I've never gone to SeaWorld, and if that's not activism, then I'm not sure what is," Johnson said.

If you want to reach Johnson, it will be challenging in the coming months. Next semester she is studying abroad in London, and plans to knit 3,000 beanies for the endangered Whitefish.

PHOTO COURTESY OF WIKIMEDIA COMMONS

Lindsey McKenzie reminiscing on her younger days when she could recycle without thinking about racism could understand, that none one else has experienced, a burden heavier than all burdens. A burden that can only be cured by a ski trip.

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By Bean McQueen

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"When we host parties, 'Blackfish' always plays on a loop in the background," Thompson said, "and we give the 'Coastin' bumper sticker to the guests with Prizes." Johnson explains that her work as "a citizen of this planet and child of the earth" has impacted her life as a student. She does not do any assigned readings or use a computer because paper is detrimental to the planet, as are the earth metals found in computers.

"Not doing the reading is my form of resistance," Johnson said. "I have my critics, but every radical does."

When confronted about why she would not be attending the RPNC, Johnson said she would be too busy watering endangered Whitefish.

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I actually don't see bin color"
By Parker Barry

“You don’t need to be an actor to do this. All you need to do is speak your truth,” Marc Weinblatt, director of "Training for Non-Actors: Performance and Dialogue on Race" at the 2018 Race and Pedagogy National Conference (RPNC), said.

Dialogue theater can take wide range of forms, including theater. On Sept. 28 at 10:30 a.m., as part of the RPNC, a Spotlight Session on Theater of the Oppressed was held.

According to Weinblatt, Theater of the Oppressed is a form of theater that was invented in Brazil by Augusto Boal in the 1970s. The form is designed to promote social and political change by deeply engaging the audience and unpacking or reworking real-life scenarios. This particular interaction was named within the structure of “The Rainbow of Desire.”

“The Rainbow of Desire is designed to deconstruct a situation to use it to show some of the complexities of what might be going on below the surface. It’s not a problem-solving structure; in fact it may complicate things,” Weinblatt said.

The form that Theater of the Oppressed works with does not require acting experience — it requires the examination of truth but not necessarily of acting itself. “Theater of the Oppressed was very much designed for non-actors; it is popular theater, popular education, does not require acting experience — it requires the complexities of what might be going on below the surface, it’s not a problem-solving structure; in fact it may complicate things,” Weinblatt said.

“The end result was a visual representation of a complex of feelings that both characters might be experiencing.”

Weinblatt invited audience members to act out “shapes” and ideas for non-actors; it is popular theater, popular education, does not require acting experience — it requires the complexities of what might be going on below the surface, that the character could be feeling, whether they know they are feeling it or not.

“We want everyone to empathize for the people whose experiences they don’t understand, try to get them to a better understanding of how they might feel in the situation. Sometimes literally, where we have an audience member come up and portray one of them,” Aldisert said.

“We also want people to empathize with themselves,” Aldisert continued. “The nature of the exploration is: what are the many sides that this one person could be experiencing beneath the surface, that the character could be feeling, whether they know they are feeling it or not? This whole process was educational and complex and the audience approached the challenge of difficult conversation with grace. People were not afraid to use humor to point at the absurd aspect of the initial scene. The exercise, as a whole illuminated the Puget Sound community’s ability to have compassion in difficult real-life, scenarios. They tapped into emotions I didn't anticipate but really struck a chord when they were expressed. I think the space we were given as audience members to contemplate the performances of others before and as they happened really put us into a headspace of inquiry, curiosity and rumination,” Gustavson said.

According to a study conducted by the National Council on Crime and Delinquency, one in every 10 children in the United States has had a parent go to prison or jail in their lifetime. According to the study, 1 in 3 children will have a parent in prison by the age of 15. Race and ethnicity also play a role in incarceration rates. African-American women and Native women are the fastest-growing populations being incarcerated.

The actual performance was only about a minute and a half long. Two actors, alumnus Chantel Dozier ’16 and current senior Jack Aldisert took the stage and played out a scene. Aldisert portrayed a white male employer named Mr. Taylor and Dozier played a newly hired black woman named Brie. Mr. Taylor concerning fumbled his way through a brutal conversation with his new employee where he asked her to educate him on race and how to better communicate with “people like” her.

It is important to remember that in this scene there were obvious racial issues at play but there were also issues of gender and the employer-employee power dynamic. Intersectionality is always a part of these interactions.

“A predominantly white, arguably neoliberal campus, I think a lot of white students have felt like Mr. Taylor even if we don’t necessarily act that explicitly. And I think on campus in general, we are really capable of running into those uncomfortable situations. … I thought this was a really healthy way of working to dismantle microaggressions,” Georgia Gustavson, a Master of Art and Teaching student at the University, said.

After the scene ended and the audience cringed in unison, Weinblatt invited audience members to act out “shapes” of feelings that both characters might be experiencing. The end result was a visual representation of a complex of feelings that both characters might be experiencing. The audience then continued to play out mini scenes with both actors to further explore their feelings. For example, one woman’s “shape” took the form of her hand covering Mr. Taylor’s mouth. She proceeded to act out the scene by saying: “Not today, white boy. I had a whole day of hearing ignorant white men talk yesterday [referring to the Kavanaugh hearing] and I don't need it today.”

Another woman held out her arms at Mr. Taylor to represent the character of Brie’s frustration. This allowed for everyone in Norton Clapp Theater to see the kinds of emotions an interaction like this could elicit.

“We want everyone to empathize for the people whose experiences they don’t understand, try to get them to a better understanding of how they might feel in the situation. Sometimes literally, where we have an audience member come up and portray one of them,” Aldisert said.

“We also want people to empathize with themselves,” Aldisert continued. “The nature of the exploration is: what are the many sides that this one person could be experiencing beneath the surface, that the character could be feeling, whether they know they are feeling it or not? This whole process was educational and complex and the audience approached the challenge of difficult conversation with grace. People were not afraid to use humor to point at the absurd aspect of the initial scene. The exercise, as a whole illuminated the Puget Sound community’s ability to have compassion in difficult real-life, scenarios. They tapped into emotions I didn’t anticipate but really struck a chord when they were expressed. I think the space we were given as audience members to contemplate the performances of others before and as they happened really put us into a headspace of inquiry, curiosity and rumination,” Gustavson said.

Even when Poulos did share his personal experience, he went on to explain, he didn’t dwell on the details of prison, as much as his life afterwards.

“I don’t tell my prison experience; I never really told that. I talk about the recovery and reentry. I never really talked about the trauma, and this brought all of that right back,” he said. The theater fell silent, as Poulos wiped tears from his eyes.

While many shared in Poulos’ holding back personal stories, there was also a cognizant of its blind spots. Chantal Rhymes, Program Analyst for the Washington State Supreme Court, Minority and Justice Commission, expressed her disappointment at the film’s portrayal of people incarcerated.

“African-American women and Native women are the fastest-growing populations in prisons right now,” she said. “A woman’s prison experience is completely different than men.”

Poulos also expressed his resentment towards the film’s preoccupation with violence in prison. “Sisterhood and brotherhood can be found in prison,” he said.

While he did not deny that incidents of violence certainly occur in prisons, he took issue with its depiction in the documentary.

‘A Survivor’s Guide to Prison’: Grand Cinema hosts discussion about mass incarceration

According to a study conducted by the National Council on Crime and Delinquency, one in every 10 children in the United States has had a parent go to prison or jail in their lifetime. According to the study, 1 in 3 children will have a parent in prison by the age of 15. Race and ethnicity also play a role in incarceration rates. African-American women and Native women are the fastest-growing populations being incarcerated.

The idea that it’s just who’s gonna stab who first all the time is not the situation,” he went on. “Some of the most wonderful men and women I’ve met are people who are incarcerated, have been incarcerated and the people I did time with.”

Indeed, the dehumanization of prisoners, both in and in their media representations, was a salient theme throughout the night. And it was the courageous vulnerability displayed by Poulos and his fellow panelists that was the most valuable aspect of the event.

It is rare to have the opportunity to hear directly from those who are most affected by large systemic issues such as mass incarceration. In fact, it is this distance that often makes it that much easier for the average person to remain complacent. In giving these individuals a platform to speak directly to the community, the Grand Cinema provided an invaluable resource for the city of Tacoma.

Regardless of the film’s flaws, the screening that night achieved at least two things: starting a conversation and providing a space for members of the community to engage with one another, face to face, about issues that matter.
By Arcelia Salado Alvarado

"At best we are stewards and custodians of place, never owners. What we can lay claim to, however, is experience, kinship and conviction," the program for "Migrations, Forced and Chosen," read.

On Friday, Sept. 28, the Race and Pedagogy National Conference's evening art program treated audiences to several musical and dance numbers by performers from all over the world.

The program for the Evening Arts Program, curated by Tony Gomez, introduced the event in a short paragraph.

"Tonight will bear witness to experiences we could hardly imagine. Perhaps we will see the journeys of our own families and communities. In each instance we are called to lean toward each other. The work of reimagining justice is both personal and institutional. Challenge your mind to look critically but allow your heart to feel. Most of all, marvel at the incredible stories. There is resilience in relocation. Identity that belongs to no land but is carried in our feet or hands, our lips, our gut," the program reads.

Abel Rocha, a native of Mexico City, performed "La Llorona," a popular Mexican song named after the legend of a woman who drowned her children in the face of danger. The song was backeddroped by images of Donald Trump calling Mexican immigrants rapists and the recently circulated images of children in crowded holding cells and families being separated by Immigration and Customs Enforcement agents.

The very last pictures displayed during the song were of protest signs — perhaps to suggest the idea of resistance and hope in the face of institutional violence.

Visual media elements were also used during "Steal Away to Jesus," which showed images of people stacked on top of each other on slave ships in sickly close quarters. There were also images of enslavers beating slaves, a reminder to audience members that not everyone immigrates by choice.

To say that we are immigrants "undermines the tragic cultural bulldozing of First Nations, who were here much longer, and the shackled dehumanization of the centuries-long African slave economy that built the Western Hemisphere," Gomez wrote.

Many of the performances centered around how migrants (whether by choice or not) find and have found ways to humanize themselves to each other and those who would seek to control them.

It is said that there is power in names. Thy Nguyen was once called Cathy, a choice she rejected in her spoken word poem/song. Nguyen rapped about reclaiming her identity after moving to a foreign land. Using a call and response, Nguyen invited audience members to participate in the reclamation of her name. Nguyen sang a few notes and asked the audience to respond with "my name is my birthright," thus connecting the audience with her story.

University of Puget Sound's very own Chief Diversity Officer and Dean of Diversity and Inclusion Michael Benitez Jr. performed two spoken word poems, one almost entirely in Puerto Rican Spanish.

The audience murmured their assent at Benitez's line "in 2-o-1-7 Hurricane Trump hit the powers that be called it Hurricane Maria," a reminder of the nearly 3,000 people who have died in the months following the hurricane because of a lack of infrastructure and aid, according to the Washington Post.

Many of the performances were in non-English languages and hardly any translations were provided. It almost seemed like the performers were actively choosing not to cater to English speakers. English speakers got a taste of not being able to understand what's going on.

These powerful performances left some audience members wiping away stray tears.

One of the first and last acts featured talented interpretations of scenes from "The Chinese Question: The Tacoma Method," directed by Samantha Chiang. Actress Susan Kaeka narrated that in the aftermath of the expansion of over 200 Chinese people from their homes and businesses in Tacoma, koots would scrounge around for things left behind. "Grave robbing," Kaeka called it.

By Evan Walsh

The stage was set simply for Saturday's reading of C. Rosalind Bell's play "My Louisiana Project": three microphones, some slides with quotes and pictures, and chairs for the actors to sit in. It is important to note that this was only a reading and not a full production. The simplicity gave focus to the voices and narratives being shared. The word "narrative" was uttered many times throughout this weekend's Race and Pedagogy National Conference, each presenter stressing its vitality. C. Rosalind Bell's "My Louisiana Project" was not different, using narrative and art to engage with these issues.

Bell's play is based almost entirely on her own narrative, which gives an extra sense of weight to the entirety of the piece, even if some of the details have been changed for the stage.

"My Louisiana Project," directed by Professor Geoff Proehl and Professor Grace Livingston, follows Claressa Green on her journey of recovering and reconciling histories. Throughout the play, Claressa explores the pre- and post-Reconstruction era of the United States through the stories and records of her own family, resulting in a piece that works as a tightly focused personal identity project as well as a more broad-lensed look into the darker shadows of America's history.

The play is told through a set of 19 scenes that feature a variety of voices, including our protagonist Claressa, her grandfather, her great-uncle, her godmother, slave owner Bennet H. Barrow, her biological mother and many more. The show's fragmented narrative format weaves between time periods and locations, from the 19th century to modern day, from Tacoma, Washington to West Feliciana, Louisiana.

Scenes range from Claressa's interaction with a nurse who is disgruntled by the removal of Confederate monuments, to readings of excerpts from Barrow's and her family that add both pride and shame to Claressa's feelings towards her ancestors and their influence on her present. Claressa's journey is immensely difficult and some of her findings are discouraging. But she understands that these excavated stories, the stories of her family and herself, are ones that need to have light shone on them and need to be told and written by black voices.

"I think this will take me through the rest of my life," Bell said. "My Louisiana Project' never feels like it comes to a definitive end; in fact, it still feels like a beginning. The hard work of digging more deeply into the black realities of the Reconstruction era and the present while also engaging one's self in relation to that history is work that can, and should, persist as long as humanly possible."

"My Louisiana Project" coping with difficult histories and the multi-dimensional theme of belonging — belonging in a family, or belonging in a country, or belonging to other people. In the Q&A after the reading of the play, Bell responded to a question about how she dealt with the hard realizations found in her research. "Badly," she said. As she expounded upon her answer, it became clear that even as difficult as some of the work she is doing is, she must continue on.

"It was ultimately not my story; it was the honoring of the people who make my life possible. It was their story," Bell said.

If and when "My Louisiana Project" makes it to full production, I hope it doesn't add too many bells or whistles. Saturday's reading included and singled out the piece's most impactful parts: the voices and their narratives.